# The Creed of the Amazons

The Three Eternal Truths – the *Drispeal* – is the simplest possible statement of Truth, and of the Message brought back to a darkening world by the Amazons.

The first Amazons, who won back the world for a time from the hands of the patriarchal barbarians, often confronted in the course of their campaigns a spiritual ignorance almost as obtuse as that which pervades modern society.

The foremost spiritual weapon against this abyss of darkness was a threefold formula called the Drispeal (triple-message) or the Three Eternal Truths. This was not invented by the Amazons. As the name Implies it has existed from the beginning; but it took on a particular importance for the Amazons as the spearhead of their spiritual thrust in to the heart of darkness. For this reason there was necessarily a tendency to concentrate upon the most outward and obvious meanings of the formula – but it was never forgotten that it contains depths of meaning which lie beyond all measurement. The formula is as follows:

***One God alone, none other God than She.***

***One Law alone, none other Law than Her Law.***

***God became maid that maid might come to God.***

The first two declamations alone were spoken by every Amazon rayin (princess) upon entering a territory previously occupied by the infidel. It was both an explanation and a validation of their conquest, and a declaration of their sacred mission. The primary meanings of these, together with the third declamation, were taught to the people by the White Amazons; and it was customary to make the declamation of the Three Eternal Truths before every gathering, public and private.

The Amazons were above all messengers of God, and the Drispeal was the very essence of their message, for, as the White Amazon mothers taught, all the Scriptures, all the teachings, and every part of wisdom are contained within the Three Eternal Truths "enfolded like a rose within the bud". More than this, the Three Truths themselves are all contained in essence within the first Truth, and the first Truth is contained within its first word: One.

The primordial matriarchal philosophy has always taught "the One" as the most basic metaphysical definition of God. She is the primordial Unity

Who gives rise to all multiplicity, the spaceless Point wherefrom all space proceeds.

Multiplicity is the result of manifestation, and to say "manifestation" is always, in some degree, to say "separation from God", and therefore "imperfection".

To contemplate the One perfectly is to return to – to "become one with" – the One, and thus to receive the consummation of the third Truth.

From this it may be seen that the first Truth is not simply a formula condemning the idolatry and polytheism of the barbarian. It is this, certainly, but it is very much more.

To say "none other God than She" is not merely to deny something, but to affirm that She is the "One without a second', the Essence of all things; for while She is other than all things, no thing is other than She.

The first Truth does not merely refute the temporary and contingent heresies of a particular time and place ; it refutes the abiding heresy of fallen creation – the illusion that we are apart from God.

By perfect contemplation of the first Truth, it is possible to eradicate this heresy from our hearts, and when a soul succeeds In this, she will cease to be manifest, having achieved complete Liberation.

(http://www.mother-god.com/gospel.html)

Is this, then, to state that all souls are a uniform "oneness"? Far from it. It is at the furthest extreme from God – at the "outside" of the wheel of manifestation – that we find quantitative multiplicity combined with qualitative uniformity (this is the very essence of the "democratic" ideal).

At the center of the wheel we find quantitative unity combined with qualitative multiplicity (or rather plenitude, or totality): the One In Whom all the possibilities,of manifestation lie immanent.

Since the true essence of the Law is the perfect order and disposition of all things, since all things lie in the One, and since multiplicity, or separation from the One, entails, of necessity, a measure of imperfection, it is clear that the Law can only achieve its perfect fulfilment in the One; and thus the first Truth, and indeed its first word, contains the second as well as the third Truth.

Already, then, we see something of the inner meaning of the second Truth. On the most superficial level, it became for the Amazons a proclamation of the establishment of a new social order – or, more

precisely, of the re-establishment of the primordial social order in place of the illegitimate rule of the infidel.

But the term "Law" goes far beyond questions of social government. Law is literally Order, or Thamë: the music of the spheres, the harmony of the universe.

The first Truth speaks of the One God before and beyond all manifestation. The second Truth speaks of the perfect and harmonious manifestation of all things from Her.

Perfect or unfallen creation is by definition in perfect harmony – or perfectly Lawful, to say the same thing in another way. On the manifest level, the Law is no less expressed in the movements of the planets about the sun, or in the law of gravity than in the laws of human government. And on the human level, law is not simply a political or even a moral matter. The food we eat, the way we greet one another, the clothes we wear, can all be thamë or athamë. Art and craft, music and story-telling; all are subject to the law of thamë.

There is a much-quoted Aristasian saying: "there are two ways of doing everything – the right way and the wrong way. " This does not mean "the practical way and the impractical way', it means the lawful way and the unlawful way, the harmonious way and the disharmonious.

In fact, it is only in the human realm that there can be anything *other* than the Law. A star cannot but pursue its allotted course; the law of gravity is never broken; a dog can only behave as a dog. It is only maid who can "desert her post".

This is in the very nature of maid: "she who has the power of choice".

To say "none other law" means not simply that there *should* be no other law, or that we should follow no other law. It means what it says – that there *is* no other law. Any movement away from the primordial Law of Dea is in fact a measure of chaos.

Insofar as any patriarchal "law" maintains any degree of order, that is because It has retained something of the one true Law. Insofar as it has rejected that Law, it is in disorder.

That is why patriarchal history is a list of wars, revolutions and disruptions and why the last patriarchal form of government, which is being forced upon the world by the power of money and bombs, is based on permanent, institutionalised "opposition". The very name of the "party" system is based on the word to "part" or sepatate and is thus founded upon the very reverse of the first Truth.

Human life was designed to be a way back to the One; a path of salvation; but to that at end, every part of our life must be in harmony: our work and our clothes, our music and our stories, our homes and our loves, all should be according to the Law of harmony, that the world may be a bridge leading to Heaven. That is the meaning of the second Truth.

The word "maid" is closely related to "may" , the verb of possibility. Maid is "she who has power to choose". She alone can choose, against the Law, to fall below the Norm of manifest creation. Yet, conversely, she alone can choose to transcend manifest creation and return to the One. It

is for this reason that she is the centre of the manifest universe (we must remember that while, on non-earthly planes of being, non-human creatures are central, by virtue of their very centrality they are still defined as maid).

The "greatness" inherent in this position is reflected in the etymological connexion of maid with "mag", meaning "great", as in *mag*nify, *mag*nificent and *mig*hty – it is significant that "might" is also the past tense of "may".

Maid is neither matter nor Spirit. She is psyche, or soul, which stands between the two and may give herself to either. This is what is meant when we say that God became maid – not that She became a physical human being, but that She descended to the level of psyche.

Yet while maid is what she is because she has used her power of choice to transgress the Law and turn away from the One; God, becoming maid, made all Her choices perfectly; She is not fallen maid, but perfect Maid. All Her acts were made in obedience to Her Mother, Who is Her Self (even as She is the Self within all souls).

"Maid" is also etymologically linked with Maia, the first person of Werde (http://www.mother-god.com/the-three-fates.html) – the creatrix and embodiment of the illusory world of matter; for maid is the center and pivot of this world. It Is through the redemption of maid that the whole world may be redeemed, and it is through the perfect sacrifice of God the Daughter, the one perfect Maid, that maid may be redeemed.

The third Truth also encompasses other, more detailed, aspects of reality. For example, the fact that God *becomes* maid, while maid *comes to* God makes clear the seeming paradox of the downward continuity of the Absolute with the relative, and the upward discontinuity of the relative with the Absolute (She is other than all things, nothing is other than She), which is the basis of all cosmological understanding.

The structure of the Drispeal corresponds to many other aspects of reality. Most notably, it is an image of the Trinity: the One preceding all manifestation is the Dark Mother; the Law, implying manifestation, belongs to the Mother Creatrix; whilst God-become-maid is, of course, the Daughter.

On another level it belongs to the primordial thesis-antithesis-synthesis dialectic (which long predates its misuse by Hegel and Marx):

> **Thesis**: The One without a second.
>
> **Antithesis**: Manifestation; the differentiation of "things" (maia) from Dea.
>
> **Synthesis**: The reconciliation of "things" with Dea by the Perfect Mediatrix, Who is at once Dea and maid (maia).

The Amazons were the world's first missionaries because they lived in the first epoch in which the world had need of missionaries. We live in the last. There are many similarities between their time and ours, not the least of which is that the time has come once again for the declamation of the Three Eternal Truths.

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